

فضائل ووظائف

عشر ذي الحجة

**The Virtues of the First Ten Days of
Dhul-Hijjah**

and

Recommended Deeds to be Performed During Them.

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﴿فَمَنْ كَانَ يَرْجُو لِقاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةَ رَبِّهِ أَحَدًا﴾

﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾

The Noble *Qur'an* - Soorah al-Kahf, Aayah 110

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Contents

Introduction.....	6
Some of the Virtues of the First Ten Days of Dhul-Hijjah.....	11
1. Allah the Most High swore by those days in a clearly understood verse of the Qur'an.....	11
2. Allah the Most High completed the Religion of Islam during one of the ten days of Dhul-Hijjah.....	12
3. The first ten days of Dhul-Hijjah are part of the forty days that Allah the Mighty and the Majestic spent with Musa (عليه السلام) (i.e. at the top of Mount Sinai).....	12
4. The first ten days of Dhul-Hijjah fall at the end of 'the well known months of Hajj'	13
5. The first ten days of Dhul-Hijjah are the 'well known days' during which Allah has legislated that it is permissible to thank him for the cattle and livestock that He has blessed us with.....	13
6. Righteous deeds performed during the first ten days of Dhul-Hijjah are, <i>as we have already discussed</i> , more beloved to Allah the Most High than those deeds performed during other (regular) days.....	14
7. The first ten days of Dhul-Hijjah are generally considered the best days of the year.....	14
8. Pilgrimage to Mekkah is performed during the first ten days of Dhul-Hijjah.....	16

9. The Day of 'Arafat falls on one of the first ten days of Dhul-Hijjah.....	16
10. Yawm-un-Nahr falls on one of the first ten days of Dhul-Hijjah.....	17

How Should We Prepare for Those Times of the Year, During Which, Acts of Obedience Are Extremely Advantageous?.....	19
1. Sincere Repentance.....	19
2. Learning About the Appropriate Conduct and Acts of Worship For That Time of Year.....	20
3. Remembrance of Allah the Most High, Performing Righteous Deeds and Acts of Worship.....	20
4. Thanking Allah for this new opportunity to obtain the (generous) rewards for the righteous deeds performed during this season or time of year.....	20
5. Being Generous and Exerting Oneself in Doing Acts of Kindness for Other Muslims.....	21

What Are Some of the Most Preferable Deeds That Can Be Performed During the First Ten Days of Dhul-Hijjah?.....	22
1. Increasing the Remembrance of Allah the Most High	22
2. Frequently Saying 'Allahu Akbar', 'La Ilaaaha Illa Allah', and 'Al-Hamdu Lillaah'.....	23
3. Fasting During the First Ten Days of Dhul-Hijjah - Except For the Day of Eid.....	24
4. Standing the Nights in Prayer.....	25
5. Fasting the Day of 'Arafat.....	26
6. Attending the Eid Prayer.....	26

7. Slaughtering a Sacrificial Animal and Distributing the Meat.....	27
<i>Things That The One Who Intends To Slaughter Should Avoid.....</i>	28
8. Performing Hajj and 'Umrah.....	30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is for Allah who has conferred upon his worshippers times of the year, during which, acts of obedience are extremely advantageous. Indeed, the rewards (for righteous deeds during these times) are multiplied many fold for the believers. And may peace and blessings be upon him to whom the eloquent verses of the Qur'an were revealed, and upon his family, and upon his Companions – may this du'a be frequently repeated the way that the birds sing (the praises of their Lord).

To proceed:

Verily the Islamic Nation is a nation that has been blessed by Allah with many merits and special characteristics. (For example) this nation (has been blessed to be a nation that) has advantages that all of its members enjoy; *like being generously rewarded for small actions.* Ibn 'Umar (رضي الله عنهما) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُمَّ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُكُمْ وَمَثَلُ أَهْلِ الْكُتُبَيْنِ كَمَثَلِ رَجُلٍ اسْتَأْجَرَ أُجْرَاءً فَقَالَ مَنْ يَعْمَلُ لِي مِنْ غُدُوَّةٍ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ فَعَمَلَتِ الْيَهُودُ ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ فَعَمَلَتِ النَّصَارَى ثُمَّ قَالَ مَنْ يَعْمَلُ لِي مِنْ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ عَلَى قِيرَاطٍ

فَأَنْتُمْ هُمْ فَعَضِبْتُ إِلَيْهُؤُدُّ وَالنَّصَارَىٰ فَقَالُوا مَا لَنَا أَكْثَرُ عَمَلًا
 وَأَقْلَلُ عَطَاءً قَالَ هَلْ نَقْصُكُمْ مِّنْ حَقِّكُمْ قَالُوا لَا قَالَ فَذَلِكَ
 فَضْلِي أُوتِيهِ مَنْ أَشَاءُ .

"Your likeness as compared to that of the people of the Book (i.e. the Christians and the Jews) is that of a man who hired some labourers and said to them: 'Who will work for me from the morning until mid-day for one *qeeraat* (measure of gold)?' So the Jews worked (for that amount). Then he said: 'Who will work for me from mid-day until the time for the Asr prayer for one *qeeraat* (measure of gold)?' So the Christians worked for that amount. Then he said: 'Who will work for me from Asr until the sun sets for two *qeeraat* (two measures of gold)?' And you (Muslims) were they (who worked for that amount). The Jews and the Christians were angered by this and they said: '*How is it that we have worked longer for less pay?*' The man replied: 'Have I taken away anything from your right (i.e. did I take any amount from your wages)?' They said: 'No.' The man replied: 'This is a kindness that I may bestow upon whomever I please.'"¹

One of the special characteristics that Allah has blessed the Islamic nation with are the times of the year, during which, acts of obedience are extremely advantageous. Likewise, He has blessed the Islamic nation with special places where forgiveness and mercy

¹ Sahih Al-Bukhari.

may be sought and where righteous deeds may be performed. During those times, and in those places (Muslims) strive to obtain the pleasure of Allah and (perhaps even) compete with others in doing things that bring them closer to the grace and favour of Allah.

These seasons or times of the year are (in fact) gifts from Allah the Most High that He has given to his worshippers since they are generously rewarded for (relatively) small actions. Therefore, these seasons or times of the year are great opportunities. No one is deprived of their good except he who has indeed been deprived, and no one obtains their good except that he has been guided to success.

One of the seasons or times of the year, during which acts of worship and obedience are extremely advantageous, is the first ten days of Dhul-Hijjah. The virtues and importance of those ten days have been mentioned in the Noble Qur'an and in the authentic Sunnah. Ibn 'Abbas (رضي الله عنه) narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا
مِنْ أَيَّامٍ أَعْمَلُ الصَّالِحُونَ أَحَبَّ إِلَيْهِ اللَّهُ مِنْ هَذِهِ الْأَيَّامِ
الْعُشْرُ فَقَالُوا يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا
رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَا لَهُ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ.

“ ‘There are no days during which righteous deeds are more beloved to Allah than these ten days (i.e. the first ten days of Dhul-Hijjah).’ They (the Companions) said: ‘O Messenger of Allah, not even jihaad in the cause of Allah?!’ The Messenger of Allah (ﷺ) replied: ‘Not even jihaad in the cause of Allah. Except for the one who went (to fight) taking himself and his wealth but did not return with either of them.’”¹

And ‘Abd-Allah ibn ‘Amr (رضي الله عنه) said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو قَالَ كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَذَكَرْتِ الْأَعْمَالَ فَقَالَ مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهِنَّ أَفْضَلُ مِنْ هَذِهِ الْعَشْرِ قَالُوا يَا رَسُولَ اللَّهِ الْجَهَادُ فِي سَبِيلِ اللَّهِ قَالَ فَأَكْبِرُهُ فَقَالَ وَلَا الْجَهَادُ إِلَّا أَنْ يَخْرُجَ رَجُلٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ ثُمَّ تَكُونَ مُهْجَّةً لِنَفْسِهِ فِيهِ.

“One day I was with the Messenger of Allah (ﷺ) and I mentioned something about righteous actions and he (ﷺ) said: ‘There are no days during which righteous actions are more preferable than these ten days (i.e. the first ten days of Dhul-Hijjah).’ They (the Companions) said: ‘O Messenger of Allah, (not even)

¹ Narrated by Imam Al-Bukhari and Imam At-Tirmidhi, however, this wording is taken from the narration of Imam At-Tirmidhi.

jihaad in the cause of Allah?!" He (ﷺ) replied - stressing its importance: '**Not even jihaad in the cause of Allah! Except if someone were to go out (to fight) taking himself and his wealth, then he (lost) his life (doing so).'**'¹

This hadith, as well as others, clearly explains the virtues of the first ten days of Dhul-Hijjah and the superiority of performing righteous actions during them. Al-Haafidh ibn Rajab said: *"This hadith is proof that performing (good) deeds during those days are more beloved to Allah than performing (good) deeds during any other days on earth without exception! Therefore, if performing (good) deeds during the (first) ten days (of Dhul-Hijjah) is better and more beloved to Allah than doing so during any other time during the year, then the actions that we do during those days become the best actions, even though more superior actions exist (in general during other times of the year)!"*²

¹ Narrated by Imam Ahmed and authenticated by sheikh Al-Albaani.

² *Lataaif –ul-Ma'aarif*.

Some of the Virtues of the First Ten Days of Dhul-Hijjah.

Some of the virtues of the first ten days of Dhul-Hijjah include:

1. Allah the Most High swore by those days in a clearly understood verse of the Qur'an:

﴿وَالنَّعْجُرِ وَلَيَالِ عَشْرٍ﴾

﴿By the dawn. And (by) ten nights (i.e. of Dhul-Hijjah).﴾ [Sura Al-Fajr: 1-2].

Ibn Katheer (رحمه الله) said in his explanation of this verse: “*The intending meaning of: ﴿And (by) ten nights.﴾ is (the first) ten days of Dhul-Hijjah as has been stated by Ibn ‘Abbas, Ibn Az-Zubair, Mujaahid, as well as others from the Pious Predecessors and those who came after them.*”¹

Ibn Rajab (رحمه الله) said: “*As for (the intended meaning of): ﴿And by the Ten Nights.﴾ it refers to (the first) ten days of Dhul-Hijjah. That is the correct (explanation of the meaning of this verse) and it is the opinion held by the vast majority of the scholars of tafseer (explanation of the Qur'an) from the Pious Predecessors and others, and it has been authentically transmitted that this was the opinion of Ibn ‘Abbas.*”²

¹ Ibn Katheer said the statements of those Companions were authentically transmitted. Refer to *Tafseer Ibn Katheer* (Vol. 4, pg. 651).

² *Lataaif –ul-Ma'aarif* (page 470).

2. Allah the Most High completed the Religion of Islam during one of the ten days of Dhul-Hijjah!

Allah the Most High completed the Religion of Islam on the Day of Arafat which is one of the ten days of Dhul-Hijjah! On that day it was revealed to the Prophet (ﷺ):

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْمَطْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ
لَكُمُ الْإِسْلَامَ دِيْنًا﴾

﴿This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.﴾ [Sura Al-Maidah: 3].

3. The first ten days of Dhul-Hijjah are part of the forty days that Allah the Mighty and the Majestic spent with Musa (عليه السلام) (i.e. at the top of Mount Sinai)!

Allah the Most High says:

﴿وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَنْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ
أَرْبَعِينَ لَيْلَةً﴾

﴿And we made an appointment with Moses for thirty nights and perfected them by (the addition of) ten; so the term of His Lord was completed as forty nights.﴾ [Sura Al-A'raf: 142].

Ibn Katheer (ابن قتھر) said: “*The scholars of tafseer (explanation of the Qur'an) have differed about the ten days (that Allah added in order to make the period of time that Musa عليه السلام spent on Mount Sinai 40 days). The majority of the scholars are of the opinion that the first thirty days were the entire month of Dhil-Qi'dah, and the remaining ten days were the first ten days of Dhul-Hijjah. This was the opinion of Mujaahid, Masrooq, and Ibn Juraij. Likewise, it has been reported that this was the opinion of Ibn 'Abbas as well as others.*”¹

4. The first ten days of Dhul-Hijjah fall at the end of ‘the well known months of Hajj’.

The first ten days of Dhul-Hijjah fall at the end of ‘the well known months of Hajj’ for those who are of the opinion that ‘the well known months’ are: Shawwal, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah. As for those who are of the opinion that the entire month of Dhul-Hijjah is included in the ‘well-known months’, then the ten days of Dhul-Hijjah still fall somewhere within the well-known months of Hajj.

5. The first ten days of Dhul-Hijjah are the ‘well known days’ during which Allah has legislated that it is permissible to thank him for the cattle and livestock that He has blessed us with.

Allah the Most High says:

¹ Refer to *Tafseer Ibn Katheer* (Vol. 2, pg. 325).

﴿وَأَذْنُ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُمْ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَعْنَامِ﴾

〈And proclaim to the people the Hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant pass – that they may witness (i.e. attend) benefits for themselves and mention the name of Allah on known (i.e. specific) days over what He has provided for them of (sacrificial) animals...〉 [Sura Al-Hajj: 27-28].

Ibn Rajab (رحمه الله) said: “*The majority of the scholars are of the opinion that the meaning of: ‘the well known days’ is the first ten days of Dhul-Hijjah.”*

6. Righteous deeds performed during the first ten days of Dhul-Hijjah are, *as we have already discussed*, more beloved to Allah the Most High than those deeds performed during other (regular) days.
7. The first ten days of Dhul-Hijjah are generally considered the best days of the year.

The first ten days of Dhul-Hijjah are generally considered the best days of the year because the Prophet (ﷺ) said:

”أَفْضَلُ أَيَّامِ الدُّنْيَا أَيَّامُ الْعَشْرِ“

“The best days in this worldly life are the (first) ten days (of Dhul-Hijjah).”¹

Ibn Katheer (ابن حجر) said: “It has been said that in general, the best days of the year are the first ten days of Dhul-Hijjah – just as the hadith says - and that they are far more superior than the last ten days of Ramadhaan! That is because Allah has legislated prayer, and fasting, and voluntary charity etc. during the month of Ramadhaan, however, the first ten days of Dhul-Hijjah are distinguished for having been chosen for the performance of the rights of Hajj!

Others have said that since Laylat-ul-Qadr is one of the last ten days of Ramadhaan that those days are superior to the first ten days of Dhul-Hijjah because Laylat-ul-Qadr is better than a thousand months!

Still, others have said - in an attempt to choose a middle position – that the days of Dhul-Hijjah are the best days and the nights of Ramadhaan are the best nights. Having done so, they have taken into account all of the proofs and evidences, and Allah knows best.”²

Ibn Hajar said: “Apparently what distinguishes the first ten days of Dhul-Hijjah and renders them superior to all other days is the fact that the Ummahaat-ul-'Ibaadah (i.e. the most important forms of worship) are performed during them. They are: (1) Prayer, (2) Fasting, (3)Charity, (4) Hajj and there are no other days that combine (so many important forms of worship).”³

¹ Narrated by Al-Bazzar and authenticated by Sheikh Al-Albaani.

² Refer to *Tafseer Ibn Katheer* (Vol. 2, pg. 325).

³ Fath-ul-Baaree

8. Pilgrimage to Mekkah is performed during the first ten days of Dhul-Hijjah.

Another virtue of the first ten days of Dhul-Hijjah is that the pilgrimage to Mekkah – which is one of the pillars of Islam - is performed during them. The virtues of performing Hajj are many. One of these virtues is mentioned in the statement of the Prophet (ﷺ):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيْوَمْ وَلَدَنَهُ أَمْهٌ.

“Whoever performs Hajj for Allah’s pleasure, and does not have sexual relations with his wife, and does not do evil or sins, then he will return (after Hajj free from all sins) as if it were the day that his mother gave birth to him.”¹

9. The Day of ‘Arafat falls on one of the first ten days of Dhul-Hijjah.

Another virtue of the first ten days of Dhul-Hijjah is that the Day of ‘Arafat falls on one of them. The Day of ‘Arafat is a great day during which Allah frees many of His worshippers from the fire of Hell. The Messenger of Allah (ﷺ) said:

¹ Sahih Al-Bukhari (Eng. Transl. Vol. 2, page 347-348).

عَنِ ابْنِ الْمُسَيْبِ قَالَ قَالَتْ عَائِشَةُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ أَكْثَرُ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ .

“There is no day during which Allah frees more worshippers from the fire of Hell than during the day of ‘Arafat. Verily (on that day Allah) draws near (i.e. He descends to the first heaven) and He expresses His pride to the angels (i.e. about those who have made pilgrimage seeking His pleasure and forgiveness) saying: ‘What do thay want?’”¹

10. Yawm-un-Nahr falls on one of the first ten days of Dhul-Hijjah.

Another virtue of the first ten days of Dhul-Hijjah is that Yawm-un-Nahr falls on one of them. Yawm-un-Nahr is also called *‘the greatest day of Hajj’* (i.e. because several very important rights of Hajj must be performed on that day such as: slaughtering the sacrificial animal, shaving the head (for men) or shortening the hair (for women), stoning all three jamaraat, and the tawaaf of Hajj). The Prophet (ﷺ) said about this day:

¹ Sahih Muslim.

عَنْ عَبْدِ اللَّهِ بْنِ قُرْطِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرْ^٢.

"The best day in the sight of Allah, Blessed is He the Most High, is Yawm-un-Nahr (i.e. the 10th day of Dhul-Hijjah, the day of Eid-ul-Ad'haa), then Yawm-ul-Qarr (i.e. the 11th day of Dhul-Hijjah, the day in which the pilgrims begin their stay in Mina.)"¹

¹ Narrated by Imam Ahmed and Abu Dawood and authenticated by Sheikh Al-Albaani.

How Should We Prepare for Those Times of the Year, During Which, Acts of Obedience Are Extremely Advantageous?

We should prepare for the times of the year, during which, acts of obedience are extremely advantageous by doing the following things:

1. Sincere Repentance.

We should prepare for this time of year with sincere repentance to Allah the Most High. The conditions for sincere repentance include:

- To immediately stop doing the act of disobedience without any procrastination or delay.
- To feel remorse for the sins that have been previously committed.
- To have firm resolve never to return to disobedience and sin ever again and to (instead) perform righteous deeds.
- (In the event that the sin involved taking the right of another then) that right must be returned to him (i.e. money etc.).

2. Learning About the Appropriate Conduct and Acts of Worship for That Time of Year.

We should also prepare for this time of year by learning about the appropriate conduct and acts of worship for that time of year. For example, learning about the legal rulings concerning the first ten days of Dhul-Hijjah. This is so that every Muslim can worship Allah upon knowledge, thus enabling him to avoid falling into bid'ah (newly invented matters in religion) which are now associated with certain seasons and times of the year.

3. Remembrance of Allah the Most High, Performing Righteous Deeds and Acts of Worship.

We should also greet this time of year by seeking to get closer to Allah the Most High by remembering Him, obeying Him, worshipping Him, reading the Qur'an. Also, by serving Him and helping His religion (Islam) by defending the Qur'an and the Sunnah of His Prophet (ﷺ), and helping the Muslims (as much as we can).

4. Thanking Allah for this new opportunity to obtain the (generous) rewards for the righteous deeds performed during this season or time of year.

We should also greet this time of year by thanking Allah the Mighty and the Majestic for providing us with this new opportunity to obtain the (generous) rewards for the righteous deeds performed during this season or time of year. And for allowing us to live (to see another season during which) we may obtain more rewards, especially in light of the fact that many people were denied this opportunity either by death or illness or thru neglectfulness.

5. Being Generous and Exerting Oneself in Doing Acts of Kindness for Other Muslims.

We should also greet this time of year by being generous and exerting ourselves in performing acts of kindness and generosity for other Muslims whether they be our neighbours, or our relatives or complete strangers. (During this time of year we should also try to make an extra effort to) keep family ties, to behave humbly towards all Muslims, to overlook the minor mistakes of our brothers and sisters in faith, and to rush to the aid of those Muslims who are in need in order to rectify their condition.

What Are Some of the Most Preferable Deeds That Can Be Performed During the First Ten Days of Dhul-Hijjah?

It is, as we have already mentioned, preferable to increase in doing all types of good deeds during the first ten days of Dhul-Hijjah because of the superiority of performing righteous actions during those days, since they are the best days of the year. However, the preferability of the performance of some acts of worship during these days, or on some of them, have been specifically mentioned. Such as:

1. Increasing the Remembrance of Allah the Most High.

Ibn Rajab said: “*As for the preferability of increasing the remembrance (of Allah) during the (first ten days of Dhul-Hijjah), the proof can be found in the statement of Allah the Mighty and the Majestic:*

﴿ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ ﴾

﴿...and mention the name of Allah on known (i.e. specific) days ...﴾ [Sura Al-Hajj: 28].

And certainly the vast majority of the scholars are of the opinion that: (the well known days) refers to the first ten days of Dhul-Hijjah.”¹

¹ *Lataaif –ul-Ma’arif* (page 462).

2. Frequently Saying ‘Allahu Akbar’, ‘La Ilaaха Illа Allah’, and ‘Al-Hamdu Lillaah’.

In a different wording of the previously mentioned hadith of Ibn ‘Umar (رضي الله عنهما) the Messenger of Allah (صلى الله عليه وسلم) said:

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَيَّامٍ أَعْظَمُ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ مِنَ الْعَمَلِ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثَرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالْتَّكْبِيرِ وَالثَّحْمِيدِ.

“There are no days that are better in the sight of Allah, and during which deeds are more beloved to him than these ten days (i.e. the first ten days of Dhul-Hijjah). So, during them frequently say ‘La Ilaaха Illа Allah’, ‘Allahu Akbar’, and ‘Al-Hamdu Lillaah’.”¹

Imam Al-Bukhari said: “*Ibn ‘Umar and Abu Hurairah used to go to the marketplace during the first ten days of Dhul-Hijjah and repeatedly say the takbeer² and the people would repeat it along with them.*”

¹ Narrated by Imam Ahmed.

² Here the author is referring to the du‘a that is said during these days:

الله أكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ.

Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah.

Naafi' said that: "*Ibn 'Umar (رضي الله عنه) used to say the takbeer during each of the first ten days of Dhul-Hijjah, even while on his bed and while sitting down.*"

Likewise, Ataa ibn Abee Rabah used to say the takbeer during the first ten days of Dhul-Hijjah while walking in the streets, and in the marketplace.

Ja'far ibn Sulaiman said: "*Once, during the first ten days of Dhul-Hijjah, I saw Thaabit Al-Bunaani stop teaching his hadith class and then say:*

الله أكبير الله أكبير لا إله إلا الله و الله أكبير الله أكبير و الله الحمد.

"Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah."

Then he said: '*These are the days of remembrance of Allah and this is how the people used to do it.*' Then Ja'far (the narrator of the hadith) said: '*I saw Maalik ibn Dinar do the same thing.*'¹

3. Fasting During the First Ten Days of Dhul-Hijjah - Except For the Day of Eid.

It has been authentically narrated that the Prophet (ﷺ) used to fast the first nine days of Dhul-Hijjah. Hunaydah ibn Khaalid

¹ Refer to *Tanbeeh-ul-Ghaafileen* (Page 328-329).

narrated upon the authority of his wife who said: “*Some of the wives of the Prophet (ﷺ) told me that the Prophet (ﷺ) used to fast the Day of ‘Aashoorah, the first nine days of Dhul-Hijjah, and three days out of every month*”¹

Imam An-Nawwawee said with reference to fasting the first nine days of Dhul-Hijjah: “*It is extremely preferable to do so.*”

4. Standing the Nights in Prayer.

Standing the nights in prayer is one of the righteous deeds that it is preferable to perform during the first ten days of Dhul-Hijjah. *However, it is very important not to specifically designate the night of Eid for night prayer while not doing so for the other nights of the first ten days of Dhul-Hijjah.* Ibn Rajab said: “*It is preferable to stand the nights in prayer during the first ten days of Dhul-Hijjah. Imam Ash-Shaafi’ee, as well as other scholars, have said that it is preferable to do so.* Sa’eed ibn Jubair narrated a hadith in which he said that whenever the first ten days of Dhul-Hijjah began, Ibn ‘Abbas (رضي الله عنه) would exert himself to the limits of his ability. It has also been narrated upon (Ibn ‘Abbas رضي الله عنه) that he said: ‘Do not turn out your lamps during the nights of the first ten days of Dhul-Hijjah!’ - because he was especially fond of worship (during those days).”³

¹ I.e. the 13th, 14th, and 15th days of every month.

² Narrated by Imam Ahmed and An-Nasaee.

³ *Lataaif –ul-Ma’arif* (page 462).

5. Fasting the Day of ‘Arafat.

It is preferable to fast the Day of ‘Arafat *for all of those people who are not performing Hajj* because the Prophet (ﷺ) did not fast on the Day of ‘Arafat during the Farewell Hajj. The preferability of fasting on the Day of ‘Arafat for all of those people who are not performing Hajj has been mentioned in a hadith in which the Prophet (ﷺ) was asked about fasting on that day and he replied:

...وَسُلِّمَ عَنْ صَوْمٍ يَوْمٍ عَرَفَةَ فَقَالَ يُكَفَّرُ السَّنَةُ الْمَاضِيَّةُ
وَالْبَاقِيَّةُ...
...and he said: "Fasting the Day of ‘Arafat is an expiation for (all of the sins of the) previous year, and an expiation for (all of the sins of the) coming year."

"...Fasting the Day of ‘Arafat is an expiation for (all of the sins of the) previous year, and an expiation for (all of the sins of the) coming year."¹

So, my beloved brothers and sisters in Islam, if it is difficult for you to fast all nine of the first ten days of Dhul-Hijjah, then at least do not deny yourself the great and generous reward for fasting the Day of ‘Arafat!

6. Attending the Eid Prayer.

Some of the scholars such as: Sheikh-ul-Islam Ibn Taymiyyah, his student Ibn-ul-Qayyim, Ash-Shawkaanee and others have said that attending the Eid prayers is obligatory. The Prophet (ﷺ) always attended the Eid prayers and never left them off. Likewise, he (ﷺ) commanded all the people to attend the Eid

¹ Sahih Muslim.

prayers, even elderly women, widows still in their period of seclusion after the death of their husbands, and even menstruating women although he (ﷺ) ordered them not to pray and to stay away from the place of prayer. All of which is evidence that attending the Eid prayer is either a stressed Sunnah or an obligatory act of worship.

7. Slaughtering a Sacrificial Animal and Distributing the Meat.

The proof for the permissibility of slaughtering a sacrificial animal is contained in the statement of Allah the Most High:

﴿فَصَلِّ لِرَبِّكَ وَاخْرُجْ﴾

(Therefore turn in prayer to your Lord and sacrifice
(to Him only).) [Sura Al-Kauthar: 2].

'Abd-Allah ibn 'Umar (رضي الله عنهما) said: "*The Prophet (ﷺ) lived in Medina for ten years and every year he slaughtered a sacrificial animal.*"¹

It is for that reason that Ibn-ul-Qayyim (رحمه الله) said: "*The Prophet (ﷺ) never missed slaughtering a sacrificial animal. He always slaughtered two rams, always sacrificing them after the Eid prayer, and he said: 'Whoever slaughters before the Eid prayer then it is not a sacrifice, it is simply considered meat that he has given to his family.'*"²

¹ Narrated by Imam Ahmed and At-Tirmidhi and authenticated by Sheikh Al-Albaani.

² Sahih Al-Bukhari and Sahih Muslim.

A sacrificial animal may be offered on Yawm-un-Nahr, or on any of the three days that follow it. The Prophet (ﷺ) said:

وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ...

"All of the days of Tashreeq are for slaughtering sacrificial animals."¹

From the guidance of the Prophet (ﷺ) is that he used to select his sacrificial animals very carefully making sure that they were free from defects and he used to treat them well (before slaughtering them).

Also from the guidance of the Prophet (ﷺ) is that he used to slaughter at the place where the Eid prayer was held. Likewise, he ordered the people to sacrifice the animals in the best way (i.e. quickly, mercifully, and with a sharp knife).

Also from the guidance of the Prophet (ﷺ) is that (he informed us) that one sheep is enough for one man and his entire family, even if they were many in number.²

Things That The One Who Intends to Slaughter Should Avoid

If anyone intends to sacrifice an animal, then, as soon as the month of Dhul-Hijjah begins it is forbidden for him to shave or shorten any bodily hair, or to clip his nails until after he sacrifices the animal. The proof is found in the hadith of Umm Salimah (رضي الله عنها) who said that the Prophet (ﷺ) said:

¹ Narrated by Imam Ahmed and authenticated by Sheikh Al-Albaani.

² Refer to *Zaad-ulMa'ad*.

عَنْ أُمّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمْ
هَلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ
شَعْرِهِ وَأَظْفَارِهِ .

"If you witness the beginning of the month of Dhul-Hijjah by sighting the new moon and any of you intend to sacrifice an animal, then he should not shorten or cut any of his hair, nor should he clip his nails (i.e. until *after* he slaughters the sacrificial animal)."¹

And in another narration of the same hadith:

عَنْ أُمّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَتِ
الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلَا يَمْسِ مِنْ شَعْرِهِ وَلَا
أَظْفَارِهِ شَيْئًا.

"...then he should not touch (i.e. shave, shorten, or clip) anything of his hair or his nails, until *after* he slaughters the sacrificial animal."²

However, if he did not intend to sacrifice an animal until some of the first ten days of Dhul-Hijjah had already passed, then he should not shorten or cut any of his hair, nor should he clip his nails, starting from the time of his intention, and there is no sin upon him for cutting his hair or clipping his nails before his intention!

¹ Sahih Muslim.

² Narrated by Imam Ad-Daarimee.

It should also be noted that these legal rulings concern only the one who is actually going to perform the sacrifice, and does *not* concern any of the people who are not actually sacrificing the animal for themselves but instead have someone sacrificing for them on their behalf.¹

As for the one who cut his hair or clipped his nails after intending to sacrifice, then he should repent to Allah the Most High and never do it again. There is no *kaffarah* (i.e. special deed that he must perform in expiation for the sin), and having cut his hair or clipped his nails does not prevent him from sacrificing the animal. Furthermore, if he cut his hair or clipped his nails out of forgetfulness or ignorance, or if some of his hair fell out unintentionally, then there is no sin upon him. Likewise, if he really needs to remove a broken nail that is aggravating him, or a hair that has fallen into his eye, or if some of his hair or nails have to be removed in order to treat an injury, for example, then there is no sin upon him.²

8. Performing Hajj and ‘Umrah.

It is preferable for anyone who has already performed the obligatory Hajj and Umra to again perform as often as it is easy for him to do so, because of what has been mentioned (in the authentic Sunnah) about the reward for frequently performing Hajj and ‘Umrah. Ibn Mas’ood (رضي الله عنه) said that the Messenger of Allah (ﷺ) said:

¹ Here it refers to the one who has made the intention of the sacrifice, so for the one who offers a sacrifice for himself and his family, than it is incumbent upon him not to cut his hair or clip his nails, yet the same does not apply to the members of his family on whose behalf he has offered the sacrifice...and Allaah knows best. [Publishers note]

² Summarized from a legal verdict delivered by Sheikh ibn ‘Uthaimeen (رحمه الله).

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجَّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِبِيرُ خَبَثَ الْحَدِيدِ وَالْذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ.

“Make the Hajj and the ‘Umrah follow each other closely for they remove poverty and sins just as a blacksmith’s furnace removes impurities from iron, gold and silver. And there is no reward for a Hajj which is accepted except Jannah.”¹

So, one of the greatest deeds that you can spend your time doing during the first ten days of Dhul-Hijjah, is to join the ranks of those performing Hajj and ‘Umrah. Because, contained in them are so many acts of worship, remembrance, submissiveness, and so many open displays of our complete dependence upon Allah, Glorified is He.

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

¹ Narrated by At-Tirmidhi and declared hassan by Sheikh Al-Albaani.

About Us (Invitation To Islam)

All praise is due to Allaah, lord of the worlds. O' Allaah send Prayers and Peace upon your Messenger, Muhammad ﷺ

Invitation To Islam is a non-profit making organisation that was established about Ten years ago.

Our main objective is to spread the Da'wah of Islam' calling people back to the Qur'an and Sunnah. To date we have published over twenty book titles, that have been very well received by the populous. We use the income from the sales of our books to fund various da'wah activities in third world countries.

We have also translated the book of Dua' 'Hisnul Muslim' into many languages including English, French, Urdu, Swahili and Bengali. To date we have distributed thousands of copies of this and our other titles.

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Title	A thor
Hisnul Muslim	<i>al Qaftaani</i>
Sincere repentance	<i>Shaikh Saleem al-Hilaalee</i>
Memorisation of the Qur'aan	<i>Compiled by I.T.I.</i>
Love of the Prophet	<i>Shaikh Fadhl al-Elahi</i>
Advice to the Muslim Woman	<i>Shaikh Alee Hasan al-Halabee</i>
Invalidation of Actions	<i>Shaikh Saleen al-Hilaalee</i>
Explanation of the Foundations of Faith	<i>Shaikh ibn 'Uthaimeen</i>
A Manual on the Rites of Hajj	<i>Based on the works of al-Albaani and al-Qaftaani</i>

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We would not be able to do any of this work if it were not for the kind donations that many of our brothers and sisters give us. May Allaah reward them with good.

The Messenger of Allaah ﷺ said, Allaah the Most High said:

'O son of Aadam, spend! And I will spend on you.'

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May Allaah send peace and blessings upon the Prophet Muhammad, his Family and his followers.

All Praise belongs to Allaah, the Lord of all creation.